









## PHILOSOPHICAL AND MORAL DEPARTMENT.

## SPIRIT INTERCOURSE.

How can it be proved? Prove the conviction or persuasion, by the exhibition of evidence, of the reality of an alleged fact. There would seem to be no good reason why such proof as would be sufficient to demonstrate to a reasonable mind the existence of any other appreciable fact, should not be sufficient to demonstrate the reality of Spirit intercourse, if it be a fact.

A fact can not be proved to the satisfaction of a person, unless he be capable of comprehending both the fact and the evidence offered to sustain it. Thus a problem in mathematics can not be demonstrated to one who knows nothing of that science. There are facts, however, that may be comprehended by every one of reasonable intellectual capacity, and that command an assent by the mass of mankind. Such are the facts that the moon revolves around the earth, and the earth around the sun. These facts, and many others of great importance, may be demonstrated even to an unlettered person, and by means of evidence he can understand. There can be no difficulty in comprehending the fact of Spirit intercourse. The serious question is, Whether there is any evidence by which it may be demonstrated to the understanding of human beings?

The modern evidence of Spirit intercourse consists of the phenomena called spiritual manifestations. These are of different kinds; or, rather, there are various kinds of these manifestations alleged to be spiritual. I propose to inquire whether there are any of them that afford reliable and comprehensible evidence of their spiritual nature.

**MENTAL AND PHYSICAL MANIFESTATIONS.** There are said to be two classes of the phenomena, namely, mental and physical, but the line of division does not seem to be very accurately defined. Mental operations manifested by physical means must be included in the class of physical manifestations. Purely mental manifestations must be those interior lights, or spiritual perceptions which individuals have, or are supposed to have, without any apparent physical demonstration. Many persons seem disposed to rely upon this kind of manifestation for their own convictions. But this is by no means a new thing. The belief in a Spirit intercourse of this kind has existed in the minds of men in all ages. At the present day, His Holiness the Pope, His Eminence the Archbishop of New York, the Prebend of Salt Lake, and a thousand other lesser dignitaries of Church and State, have, each and all of them, spiritual gifts and mental manifestations whereby they profess to be convinced themselves, and to be prepared to furnish others with all necessary or desirable information concerning a future existence, and the intercourse of body and Spirit. But, unfortunately, the information to be derived from these spiritual lights is so diverse and contradictory, that common mortals, who have not such spiritual light within themselves, are sorely puzzled to know upon which to pin their faith, and, therefore, a very large portion of the masses remain without any faith at all. Hence it is that so many honest-hearted men have joyfully welcomed the modern physical manifestations, in the hope that they would afford some demonstrative proof of what had before rested only in theory, or upon hearsay and unsatisfactory testimony.

It may be seriously doubted whether any man is capable of determining that any given conclusion or perception of his mind is produced by spiritual influx, and not by the operation of his own faculties. At all events, a stranger can have no means of ascertaining whether an alleged spiritual manifestation of this kind upon the mind of another, is really of spiritual origin, or an imposture or self-deception. Consequently, purely mental manifestations can never be of much value to mankind as evidence of spiritual intercourse.

Many persons profess to be fully convinced of the immortality of the soul, a future state of existence, and even of an intercourse with disembodied spirits, from this kind of interior evidence. But, as they conceive, by their own, or by other's reports. But a bettering any information thus received to be of spiritual origin, or to be ascertained whether it comes from their own mind, or from a disembodied spirit? If it proceeds from the spirit of the living individual, can such interior lights or perceptions be anything more than the result of ordinary mental operations? If so, all we know upon the subject, it would appear that a human being grows with the

growth of the body, and is educated during the earth life to fit it for its future life. Consequently, from infancy until the death of the body, the Spirit is progressing in knowledge, and in the acquisition of mental power. The body is but the medium through, or by means of which, it manifests this power, and when separated from the body it is supposed to be in a more advanced state of progression than it had before manifested. If this be so, it is not easy to perceive how what are called interior lights or spiritual perceptions, supposing them to proceed from one's own spirit, can be more reliable in the investigation of any question than the exercise of the ordinary faculties.

Human mind, of more than ordinary capacity, often enable their possessors to point out the probable existence of things yet unknown, or undemonstrated, and they may imagine themselves, or it may be supposed by others, that they are assisted in doing so by spiritual influences. But this must be mere supposition. It is not susceptible of any comprehensible proof, and such views or discoveries, resting only in theory, can have but little practical value until they are verified by actual demonstration.

Almost all men have, and always have had, some kind of notion or belief in spiritual existences, as Columbus had a vague belief in the existence of a western continent before it was discovered. The belief in each case seems to be founded upon, or arrived at, by a similar process of reasoning. All the analogies favored the supposition, and a strong internal conviction was entertained that such was the fact. But however strongly we may be convinced that our impressions or internal perceptions are correct, there is generally as strong an internal, though sometimes an unacknowledged, conviction that something more is wanting. The ground we stand on is not distinctly felt, and we fear to set down our feet firmly lest it should turn out to be a baseless fabric. And, although such convictions may have truth for a basis, it may turn out, when they come to be verified by actual demonstration, that our preconceived notions were in many respects erroneous, as Columbus found when he verified his great idea by actual discovery, and as we seem likely to find by the modern evidence of Spirit intercourse.

## TO INFIDELS.

To the Editor:—I recently perused in your paper two articles, signed "An Infidel," and "Another Infidel," in which they state they were educated strictly in the Christian faith, and then farther declare, that after having carefully investigated the doctrines of Christianity, with an ardent desire for truth and an anxiety to believe, they have arrived at the conclusion that "Christianity is unsupported by evidence." They assert that they are yet willing to believe, and solicit the prayers of all true believers, that they may, if possible, attain to a desirable result.

My Friends!—It is not at all surprising to an unprejudiced mind that has fairly investigated the truths, and the pretended truths of Christianity, to hear such doubts expressed. If investigators of the various phases of doctrine did not evince such doubts they must be utterly stupid, believing without reason, and exercising only a blind and valueless faith. The great difficulty attendant on such investigation lies in the fact that Christianity, and the absurd creeds connected therewith by sectarians, are totally distinct; the one true and pure, the other a mass of fables and absurdities, which time and authority have fastened upon actual Christianity, as poisoning to its simple purity as the ivy entwining the oak. The actual teachings of Christ, that pure and benign mediator, which were intended to reconcile man to God, breathe nought but soul-felt love and benevolence to every animate object, to every plant and flower, and to all the minutiae of the mighty universe. So soothing, so harmonious are his kindly teachings, that every bosom inhales them as a heavenly response to the aspirations of the soul.

We hail his advent, and venerate the era when a revelation of divine love assumed the position pre-occupied by a "religion of terror"—an era when man, banishing the ignorant delusions of a "God of wrath," awoke to the glorious and inspiring truth, that his sublime parent was "a God of love."

But, my friends, sectarianism, at an early day, entwined itself around this pure Christianity, and simultaneously with the first distillation of these Divine teachings, we find the Arian and

Athanasian factions warring against each other, and giving the most contrary constructions to the mission of Christ, as the test of Christian faith.

The passions and avarice of man during 1800 years have extended far and wide this partizan warfare of priestcraft, and we now have 700 sects calling themselves Christians, although differing in sentiment as widely as the Poles, often exercising jealous and vindictive animosities, their aim being most conspicuous toward the attainment of worldly prominence and pecuniary advancement, yet nearly all uniting in one dark point—the utter annihilation of all those loves and fellowships which constitute the actual basis of the religion of the Saviour.

The great obstacle, therefore, to the belief of what we call Christianity, is, that the erroneous views existing antecedent to the coming of Christ, and a mass of corruptions that have arisen since, together with a false explanation of his actual mission, surrounding and beclouding that inspiring event with the most ridiculous absurdities and revolting pretensions, have been, and are still hourly perpetrated and forced upon the minds of men as the conditions of salvation.

The authoritative tales of an "angry God"—a "God of vengeance," who will judge and punish man, the mere creature of his hand, the recipient being he has ushered into existence, with a relentless justice—testing human frailty by his own perfection; and of a Devil, too, who has counteracted at the creation, and will hereafter counteract to all eternity, the beneficence of the Deity; and also of an interminable hell of torments, where the aspirations of hope can never penetrate—these tales, I say, are so utterly abhorrent to the pure conceptions of reflective minds, that it is in no wise astonishing that they are totally rejected by the wise, and that imbecile minds alone yield them a tacit adhesion.

Thus, a religion emanating from God, and breathing nought but the pure love and fellowship, is transformed by man into a "religion of terror," where mental conviction is alone subservient to fear.

To talk of soliciting the prayers of Christians, that we may be induced to believe such a mass of absurd, revolting, and inconsistent doctrines—these crazed imaginings of disordered mind, so utterly repugnant to the pure principles inculcated by the Saviour—is, my friends, among the grossest of all fallacies. Ask of no man to teach you, for man is utterly incapable; but rise in the morn, and walk forth over the hill and the valley, and survey on all sides the beauteous works of nature; consider well the order, wisdom, harmony, and love evinced in the heavens and throughout the earth by the Omnipotent Creator; and thus recognizing the beneficent Deity everywhere in his works, with the soul ascending from nature up to nature's God, send forth your aspirations to that eternal source of wisdom, love, and harmony combined. No creed or sectarian ritual is required. Indeed such are worse than useless, as they may supervene and render tortuous that direct chain of love and harmony which extends from the throne of Divine mercy to every heart that in purity and simplicity communes with the great source of benevolence.

NASH.

## SUNDERLAND'S PROBLEMS.

Mr. Editor: The last three numbers of your paper contain a series of problems, eminently characteristic. I am of the opinion that more than one-half of your intelligent readers could have guessed the name of their author, even had no name been affixed.

These problems contain considerable wholesome advice, and I have no doubt that, as a whole, they will do some good. I have no time at present to do more than to call the attention of your readers to the general spirit or disposition which is manifested by their author, and, as evidence of a little unfairness toward persons, spirits, and principles, to all particular attention to a quotation from (his problems) No. 9, which is as follows:

"Now, look at these facts. A Spanish student solves the most obscure mathematical problems in a state of spontaneous combustion. But when Cera L. V. Hatch lectured in Lynn, Mass. more than one year ago, he produced under the influence of spirits from the higher spheres, (the 7th or 70th, perhaps) two mathematical problems were submitted to him, which he 'controlled' her, in both of which they failed. The spirits answered one of the queries, on the evening of the lecture but answered the other, and the other (rule for) in solving the circles, the spirits promised to answer and send it with the Spirit's names, in a letter to Mr. Almon (Lynn) within four weeks, or, failing to do this, they (the spirits) would be 'in disgrace.' It is now over a year, and no answer has come from these spirits, but whether they have tried to disgrace or not."

leave them to determine who happen to know who those spirits were, and where they are at the present time."

The reader will notice that Mr. Sunderland states as a *fact*, that the student was in a state of spontaneous somnambulism. We would like to know how (according to his *extra* rule for testing Spirits and their works), he can demonstrate that somnambulism had ought to do with the student?

Few persons know better than Mr. S. the importance of securing "favorable conditions," when Nature, or her immutable, unbending laws are to be interrogated, and yet he makes an unfavorable mention of Mrs. Hatch and her *lecture*, (as he calls it,) and through design, or ignorance, omits the mention of an essential portion of the truth connected with the evening's performance, (not lecture,) which, if told, would show Mr. S. (before the public) as not a very "impartial investigator" of the *whole* truth.

The good old town of Lynn happens to be my native place, and I will not deny that her inhabitants possess a large amount of what is termed "general information." Some are very knowing, according to general report, and appearances seemed to verify it. It was a concerted plan of some of these "knowing ones," to annoy, and, if possible, to frustrate the medium on the evening referred to. Their leader, as it appears, though I blush when I say it, was my old "school-master," Abonzo Lewis, and well do I remember the time when he was in his element, pestering a boy until he could not tell how many Yankee shillings made a dollar.

For him and others of his "like," it was more than easy, it was delightful, to transform a place of order and quiet into turmoil and confusion, and in this they succeeded to their satisfaction.

I have not the report of the performances of the evening, which at the time was published in the *Lynn Reporter*, and if I had, I should hesitate, before "showing up" my old townsmen in such an unfavorable light as its republication would place them in.

Suffice it to say, that the medium was standing before that audience of quarreling, wrangling men, (her husband among them,) in a state of *partial* trance for about two hours. And if I remember correctly, the Mayor, who was present, a skeptic, said in the meeting, that she had been treated unfairly, and not been able, on account of the continual disturbance, to occupy but fifteen minutes of the time.

Yet Mr. S. speaks of the lecture as if all passed off quiet. Fair play is a jewel. Mr. S. had it, it is right he should, but even then he has often made public failures to perform what he, in good faith, has promised. But has he "retired in disgrace?" Not he. But like a man of sense he has tried again.

I am aware that I have not solved the problems submitted by Mr. S. But if I have shown that Mr. S., in one important particular, has not spoken the whole truth when the cause of truth and justice demanded it, have I not submitted to your readers the "problem" as to whether Mr. S. would now be submitting "skeptical problems," if he had been true to himself and others? D. C. R.

#### CHRONIC NOTIONS No. IV.

For many ages, and among all peoples, the religious sentiments of men have been controlled by FEAR. Christ endeavored to inspire the world with the control of LOVE. It is nearly a failure: for as soon as the church was organized, it partook of the old heaven of fear. Its earliest dogma was: "Christ has provided no salvation out of the holy church;" thus dividing all men into two classes, the "lost" and the "saved."

What fearful changes have been rung on that thrilling word "lost, lost," in verse and prose, from the pulpit! How it has tingled the ears of the nervous, excited, and ignorant! How words and imagination have painted the *after scene* of the "lost estate!" All that is horrid in flames, awful in odor and color, and overwhelming in duration, is combined.

Yet how nobly nature protests against this army of fear! Very few are driven mad! Few believe the cry, though it has sounded loud and clear for long generations! The cry and the picture are over-wrought. It is merely the glittering pathos of pulpit eloquence!

The words *lost* and *saved* are merely relative, showing comparative conditions. Christ says several times, (and who is disposed to question it?) "Every man shall receive according

to the deeds done in the body, whether they be good or bad." And as no two persons do *not* alike, no two are alike, no two will share alike. Men will be related like beads hung on a string, each one above another; so every one may be said to be "lost," as to all above him, and "saved," as to all below him. Yet it is hardly correct to say one is above another, for men are subject to endless mutation, since they are to be compared in all their variations. Thus, if classified by degrees of intellect, it will give them a certain order; degrees of love will change the order, and so on by every shade of difference.

If we allow for generic differences, men are more properly said to be on a level. Hence, I doubt very much the propriety of calling one man better than another, or above another, or "lost," or "saved." Men are different! different!

"Lost" is not a Bible term. The nearest is the expression, "Gain the whole world, and lose his own soul." This can not be taken literally. No one can gain the whole world—no more can he lose his soul. He may gain a little—so he may harm his soul's prosperity. But the greatest harm man can suffer is to be afraid, and cowardly tremble! If all the disasters of "perdition" were true, and I were appointed to reap the bitterest of them, I would instantly become quiet, gather my resolutions about me, and unfaltering say to my guide, "Show the way." I would not wait to be "cast out." If it were best, and were it the will of my great blessed Maker that I should suffer, I would render a cheerful, not trembling or sullen, obedience. There is harm enough of which we are in danger, but no reason for fear, which unnerves the heart, weakens the knees, obscures the sight, paralyzes the intellect, and, in darkness, overwhelms all endeavor.

NAPOLE, N. Y., Jan. 18, 1859.

C. M. BALDWIN.

#### AUDIBLE SPEAKING OF SPIRITS.

FRIEND PARTIDGE:—As you ask for facts, I have thought it proper to give you a brief statement of the facts occurring in my own experience. I have been for the last ten months what is termed "clairaudient." I hear what I am told to call "Spirit voices." My introduction to this, to me, entirely new phase of the spiritual phenomena, was after the following manner:—At first I felt what seemed to be four or five light sparks, as from an electrical machine, on the left side of my neck, and then one of the same character on the drum of the ear, and immediately after that I heard a sound resembling several different sounds, but more nearly resembling the voices of children at play at a distance, which does not admit of our hearing the words which they may use while engaged in their joyous games.

After listening a few moments, I perceived that the sound, which was at first a continuous one, was interrupted by vibrations answering to syllables, and I distinctly heard the words, "Glory to God," and very soon after the name of a person who had left the form some two or three years previous to that time.

Not a day has passed since about the middle of April last, but I have conversed audibly with one or more persons whose names were familiar, and who claimed to be the veritable individuals with whom I had formed an acquaintance previous to their going to that other country. And not infrequently do I hear from persons with whom I had no acquaintance while living in the world.

Their influences are measured. For example, I asked the question, "What shall I call these sounds which I hear?" The answer was—"Call them—Spirit—Voices." Again I inquired, "Why am I hearing these voices, while others do not?" It was answered—"You—have—what—you—have—earned;—the—laborer—is—worthy—of—his—hire." I asked, "Do I hear these voices with my literal ear?" And was answered—"You—do—not—hear—with—your—physical—ear;—you—hear—with—your—spiritual—ear." Such was their manner of utterance, but of late they speak more rapidly.

To be able to hear distinctly, I am obliged to be where it is quite still, or else to close my ears with my fingers, to shut out disturbing noises. In this way I am enabled to write, sentence by sentence, what these voices see fit to repeat in my ear; and sometimes quite lengthy communications, which, after being finished, are read, word for word, in my hearing by the voice which purported to have uttered them. I have read some of these communications in the meeting for free discussions held in our village, and some have pronounced them very good.

I have not been able to furnish details with many of my remarkable facts, though I have been apt at giving them a few instances. A neighbor of mine expressed the wish that I should converse with his father, who, he said, had been dead quite a number of years. I would ask him the number of children which he left when he died. I did converse with him, and he said he left four children, three sons and one girl; which may or may not be true, where I was entirely ignorant of the fact of there being more than two children in his family.

I am sometimes awakened from sleep by these voices, and told what is occurring, or what has occurred. A case of this kind happened some little time since. I was aroused from sleep, and told that Matthew Williams was dying. This was in the fore part of the night; and again, before morning in the morning, I was told the same thing, that Matthew Williams was dead. I asked, "When did he die?" It was answered, "About two o'clock this morning." This person is the son of Matthew Williams lived a little more than a mile from my house, and had been very sick for quite a length of time.

Now if you, Friend Partidge, or any of the numerous members of THE TELEGRAPH, or those attending the Spiritual Lyceum in your city, know anything of this phase of the spiritual manifestation, I shall be pleased to learn what is said of it. DR. BOSTON, Jan. 9, 1859. C. M. BALDWIN.

We shall be glad to receive more of the experience of our friends and others, which will help to elucidate the nature of the phenomena.

#### FREEDOM OF SPEECH.

FRIEND PARTIDGE: I see by the TELEGRAPH that some of our Spiritualists freely complain of the freedom of speech used in your Lyceum; but have we not suffered long enough by shutting our eyes up in a narrow shell, to the exclusion of all opposition to our beloved theory of facts, or our supposed infallible word of God? I would say, Let Mr. Cress, Dr. Haddock and whoever will, lift our spiritual facts to the very bottom; try them as gold in the fire, and if they will not stand the ordeal, let them perish. It is error alone that shuns the light and deprecates its influence; while Truth is mighty, ever fearless and bold; and the "agitation of thought" will bring her forth in all her glorious grandeur. All the errors and doctrines of the past have been perpetuated by their friends sneaking behind a dignified silence, believing their dogmas too sacred and too feeble to bear the light of reason and criticism. Now your Lyceum will not hurt our spiritual facts; you will only make them shine the brighter. Would to God we had such a Lyceum in every town and village in the Union.

If the whole spiritual theory can be exploded, let it go! But we believe "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor light, nor depth, nor any other creature, shall be able to separate us from the belief that Spirits do communicate with mortals." Let those who have not seen the facts, enjoy their skepticism until the day of their redemption comes. Let them go on doubting; for while we doubt we make sure work; but the credulous are ever deceived. Sober, we presume, were the investigations at Mr. Paine's table, else they would have discovered the wire.

Once I saw a table that was fixed a little like Mr. Paine's, except it had no wire attached to it. I inquired of the table whether it could answer mental questions for me? "Yes," I then said, mentally, "Tip once; tip three times; tip ten times; tip the north side; tip five times; tip the south side." All this was correctly done. This satisfied me that there was no trickery about the table.

What was it that influenced my little son while in the field, and caused him to come to me and say, "Pa, something is talking to me?" then influenced his hand and caused it to write? (See TELEGRAPH, Vol. 5, No. 33, under the heading "Facts through a Boy.") Was it some Spirit in the land, or was it influenced him? (The boy was never magnetized, or in any way it purported to be, a disembodied Spirit.) Are the powers of the Spirit or mind diminished after passing to the Spirit world? or are they not rather increased? Mr. Shapleigh, if you shake our table, you must prove that "style," "electricity," or something else apart from the human mind or spirit, is intelligent—a mind—can think and act like man. When you do this, you may convince us that Spirits do not communicate.

DR. CRESS, Washington Co., N. Y. FRANKLIN BROWN.







## LETTER FROM G. B. STEBBINS.

The author of the following communication accompanies it with a note. After reading perceptive articles in the *Telegraph*, I think the editor should have a word. We would say that it has not been our rule to publish many articles exclusively devoted to that specialty, either for or against, though we are not so fastidious as to exclude incidental allusions to it which occasionally occur in articles upon other subjects. We have never asked the following by way of rebutting what its author regards as a misrepresentation, though we hope that hereafter our good correspondents when they speak on that subject, will treat it on its own intrinsic merits and not on any sectional or party grounds.

RICHMOND, IND., January 7, 1859.

MR. PARTRIDGE:—My friend, in your journal of January 1 I read an article on "Progress and Reform," signed D. H. P., Galveston, Texas. Some of its views seem true; with a part, I can not agree. Let me put my reasons aside the author's opinions, and all can judge for themselves. He says: "Prominent among these fanatics are those who, in reference to negro slavery, avow themselves ready to subvert all laws, government, and order in society, to introduce into our hitherto peaceful and happy communities civil war, arson, murder, rape, and every form of horrid crime known to frail humanity, rather than forego their insane projects. The most charitable view is to consider the element as *monomaniacs*."

It would doubtless be a relief to the author's mind to know that he is wholly mistaken in regard to the course of the Abolitionists, the class to whom he refers. I have been for fifteen years one of that class, have heard about every leading person among them, know their opinions well, and never have heard these horrid crimes encouraged.

If it is our "insane project" to seek to induce the people of the South, the owners of slaves, to put an end to slavery, not by blood, but peacefully, then the Declaration of Independence is a *humbug*, and the best ideas of the New Testament *empty delusions*. In speaking of slavery of various grades, he says: "When its subjects are fitted for a higher and happier position, and thus is withheld by violence or fraud, it then becomes the office of reformers to interfere," etc.

I have no apology to make for oppression North or South. But how are chattel slaves to be fitted for a higher position, so long as it is a crime to teach them to read; and so long as marriage is a mockery among them? Yet there are slaves intelligent, as fit at least as some masters for a higher position. Is it not withheld from them by violence and fraud framed into law?

The author speaks of the excess of labor in the North, and the low condition of northern laborers. True, labor should be exalted, the laborer more intelligent here—a process which free schools are aiding; but the laborers at the South, free whites as well as slaves, are, as a rule, much below those of the North.

I know this by my own observation; I can prove it by many credible witnesses. Slavery in its lowest form of chattelism is the cause. Does it not call for reform? Your Texan correspondent doubtless would say yes. But I hope he will learn more of the real views and plans of the Abolitionists; more of the condition of regions where chattelism exists, compared with those where it has been abolished. This class of persons are liable to error, of course; yet they are one of the noblest of reformers, not "*monomaniacs*." Much more might be said, but I only wished to relieve our Texan friend's mind of some errors.

G. B. STEBBINS.

## LETTER FROM DR. HATCH.

MR. PARTRIDGE: There is a widely prevailing impression that I have renounced my belief in spiritual intercourse, and am "about to blow up the whole concern." I wish to correct this mistake; I am not less a Spiritualist, or a believer in spiritual communion, today, than at any former period of my life, and in the very course I am now pursuing I am in almost daily reception of what I believe to be wise spiritual counsel, and have felt myself almost irresistibly compelled to obey their behests.

As much I feel, and almost resolve, that I will retire into quiet and obscurity. But *destiny* seems to have marked out a different fate. What the end may be I know not. The shadow of uncertainty envelopes me. Time will reveal all. One thing I feel is for me to do, that is, to fight the evil, not the Good, of Spiritualism. Those who attack me for doing this are welcome to their beauty. Justice and the good will be on my side. I have taken up the sword of truth and scalpel

of justice, and God being my helper, I will never lay them down until my work is accomplished.

That both angels and devils communicate with the inhabitants of this earth, I believe; and as a legitimate result, both the most heavenly and the most abominable doctrines are inculcated. My war is not for the destruction, but the elevation, of Spiritualism; and I shall expect that the *Spiritual Age*, and every other scurrilous free-love paper, will utter their anathemas against me. Be it so; they will harm me not. The time is near at hand when there will be a separation among the Spiritualists. Those who live good and virtuous will come out from those whose appetites become a cesspool for all that a perverted human nature may bring forth. To me there is a wide difference between the teachings of angels and devils, religion and infidelity, virtue and prostitution, marriage and polygamy. If others believe that true virtue consists in fidelity to their passions, I do not. For one, I realize that there is more than a mundane life, and for that higher condition I seek a proper preparation. My past life is in the hands of my God, and not that of a jealous and false world. I have committed errors which I corrected when I knew them. Manhood is developed, not born. I have been reviled more for virtues than faults. One greater than John the Baptist contradicted no vile slander, and I must be permitted to bear as patiently as I may the evil spoken of me *falsely*. As long as angels and my own conscience approve, I will try to be content. I can not envy the man who can enter the presence of one's suffering, and try to add pangs to an already over-burthened bosom. If such are dictated by holy angels, I prefer the opposite. They are welcome to all the jewels which they may thus create for their eternal coronet. If they excite smiles, they will only be horrid grimaces, over which demons may rejoice.

As fast as God gives me to know what is for me to do, come prosperity or adversity, life or death, that work is mine.

Very truly, B. F. HATCH, M. D.

## MR. AND MRS. SPENCE IN CHICAGO.

Chicago, Jan. 19, 1859.

MR. EBBON: For four Sundays in succession the citizens of Chicago have been enjoying the rare privilege of listening to the public teachings of one of the foremost lecturers in the field of reform. Mrs. Amanda M. Spence, formerly Mrs. Britt, commenced lectures in this city, at the Metropolitan Hall, the last Sunday in December, and continued them every Sunday since, delivering two lectures each day, until last Sunday, when she was joined by her husband, Prof. Payton Spence, who occupied the speaker's stand in the forenoon, and she in the evening.

The Professor came among us a stranger, none of us having heard him before, and but few having heard of him. But, judging from the sample of his lecturing, which he gave us last Sunday, he can not long remain unknown to the public. He had a fine audience, both in numbers and intelligence, and we have heard but one expression of opinion in reference to his discourse, and that is, that it was a masterpiece—clear, logical, and powerful, couched in language at once chaste and forcible—scrupulously rhetorical without losing any of that magnetic power which always accompanies originality of thought and diction. From the first utterance he secured the attention of the audience, like all speakers who have a decided personality in their thoughts and words, and the interest increased as the speaker progressed in the steady unfolding of "the work and mission of Spirits," until it seemed as if that old and hackneyed subject had never been touched before—so grand, luminous, and imposing did he make it appear.

The lecture in the evening by Mrs. Spence, though of an entirely different tone and character from that of the forenoon, was none the less powerful and impressive. The large Metropolitan Hall was filled, and it was truly a wonderful sight to see that vast sea of human beings held in chains for two hours and a half by a single female mind. During all that time her full musical voice remained as clear as a bell, and the resources of her mind seemed as exhaustless at the close of her discourse as when she first began. To appreciate fully her style of oratory she must be heard. Her thoughts seem to well up without effort, and to roll out without stint or measure, and with a steady, continuous, overwhelming power, like a moving current of burning lava. Her appeals to the feelings, whether tender and pathetic, or the deep, strong, and enthusiastic, are

alike successful; and yet her forte is as much in the logical and argumentative style of discourse as in that which appeals to the feelings and emotions.

But however much we feel disposed to admire Mrs. Spence's style and method, it is in the aim and tendency of her lectures that she stands, as yet, in a great measure alone as a reformer, and in the front ranks as a teacher. Her labors, both public and private, are all directed to the unfolding of the Spirit—the soul's development—to the living of a spiritual life, not from theory, but from actual growth. In this respect she teaches that kind of Spiritualism which is not simply a *theory*, a *philosophy*, but a *being*, a *life*.

Mrs. Spence, we understand, started for Jamestown, N. Y., on Monday, but the Professor has been prevailed on to remain here this week, and lecture again next Sunday, when, I believe, it is his intention to join his lady at Jamestown, and then they design making a lecturing tour together through some of the eastern cities, visiting, probably, New York and Boston before returning again to the West.

Yours truly,

## GREAT SPIRITUAL INTEREST IN CHICAGO.

CHICAGO, ILL., January 11, 1859.

MR. PARTRIDGE:—As I have recently visited this city, and obtained the pleasure of an acquaintance with Messrs. Higgins and brothers, and a great number of others who are freely to the spiritual cause, and participated with them in what we esteem a spiritual revival now going forward in this place, it seems as though my mind would be somewhat more at ease were I to give you a brief account of our progress and success. Some five weeks since a venerable gentleman by the name of T. White dropped in among us, and delivered a lecture that seemed to infuse new life into our spiritual body. Since then we have had a regular supply of spiritual food through the mediumship of Mrs. Britt, Miss Hardinge and others, and the result is a general awakening of hundreds who had paid but little attention to the subject. Mrs. Britt held forth for three hours last evening to a crowded house and most attentive audience. We were held spell-bound until long after ten o'clock. She left this morning for the East, with the intention of visiting your city, where we bespeak for her a cordial reception, and are willing to guarantee to you a rich feast.

Messrs. Higgins have a work in the press, written by Mr. T. White, that will soon be forthcoming, which is highly spoken of by all who have examined the manuscript, as being the masterpiece of our time. It purports to be dictated by a Spirit who is brother to the one that presides at John Tippie's Spirit-room, in company with Franklin and two or three others. From what I have seen of the proof-sheets, I can assure you that it is calculated to open up a wide field of thought. He, or the Spirits through him, claim that the brain bears the same relation to the soul or spiritual body that the stomach does to the physical body; therefore the material that enters into and constitutes the spiritual body is elaborated by the brain, and is electrical in its nature. He claims that the brain is divided into three grand divisions; the animal, the intellectual, and the devotional; and that the condition of the soul (or Spirit) depends on which division of the brain secretes the greater part of the material that enters into it.

The tempest of Spirit-renoancers that came sweeping forth from the East lately like a tornado has had a purifying effect upon our spiritual atmosphere. We now know enough of Spiritualism to know that they who seek devils are sure to find them, and they who are associated with devils themselves are generally sure to suspect all others of being so. It would be well for everybody to renounce and discard any and all ideas that do not have a moralizing influence upon the character.

Yours truly,

## THE GREAT RIVERS OF THE WORLD.

Lieutenant Halstead, in his letters from China, says that the Mississippi river, which we call the "Father of Waters," is not to be compared to the Yangtze-King river, to which he applies the name of the "Mother of Waters." In proof of this, he compares the width and volume of the two streams. The Mississippi, at New Orleans, is not quite 100 yards wide with a mean depth of 10 feet, and a mean velocity of nearly one and a half miles per hour. The Yangtze, at the mouth of the Gulf of Mexico, is 1000 yards wide, and a body of water one and a half miles long, 100 yards wide, 10 feet thick, is driven into the Gulf of Mexico every hour. The Yangtze, more than 100 miles from the mouth of the Yangtze-King river, is 1000 yards wide, has an average depth of 20 feet, and a mean velocity of two miles per hour. Thus we have, he remarks, a body of water two miles long, 1000 yards wide, and 20 feet thick.







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